

DCHS DUPE

The

Missionary Intelligencer.

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THE END NOT YET.

The success of the Foreign Christian Missionary Society is marked,

1. By the increase of income from an increased and increasing number of Churches, Sunday-schools, Endeavor Societies and individuals. At the same rate of increase the income will be a half million dollars during the next decade.

2. By the corresponding increase of missions and missionaries, and conversions, to say nothing of the many native evangelists in the field and preparing for the field.

3. By the employment of medical missionaries, and the building of hospitals, orphan asylums, and colleges.

4. By the character of the work done. A missionary spirit is found among the converts as manifest in growing churches and Sunday-schools, large offerings, and valuable property.

Much of all this is due to the character of the missionaries sent out. No more intelligent and consecrated men and women can be found among any other body of Christian workers. They have sown in tears; and are now reaping in joy.

And not the least sign of success is found in the growth of our churches at home, due largely to increasing interest in foreign missions. They are coming more and more to appreciate the great mission of the Church. A new spirit is filling the pulpit and the pew, and the end is not yet.

R. MOFFETT.

Cleveland, O.

FINANCIAL EXHIBIT.

FOR FOUR MONTHS.

Comparing the receipts for Foreign Missions for the first four months of the current missionary year with the corresponding time last year, shows the following:

	1904.	1905.	Gain.
Contributions from Churches.....	84	79	5*
Contributions from Sunday-schools.....	69	42	27*
Contributions from C. E. Societies.....	202	185	17*
Individual Contributions	161	394	233
Amounts	\$17,488 95	\$27,103 41	\$9,614 46

Comparing the receipts from different sources shows the following:

	1904.	1905.	Gain.
Churches	\$1,146 75	\$1,100 20	\$46 55*
Sunday-schools	445 15	314 66	130 49*
C. E. Societies.....	1,518 35	1,762 55	244 20
Individual Offerings	2,523 56	4,425 03	1,901 47
Miscellaneous	2,208 52	5,629 48	3,420 96
Annuities	9,236 62	12,525 50	3,288 88
Bequests	410 00	1,345 99	935 99

*Loss.

Gain in *regular receipts*, \$5,389.59; gain in *annuities*, \$3,288.88; gain in *bequests*, \$935.99.

There was a gain of \$6,689.43 during January. We are doing better than last year. We must increase faster, however, if we reach \$250,000 by September 30th. We are expecting the churches to do great things the first Sunday in March.

Do not be satisfied with raising a dollar less than your full apportionment.

There is yet time to order your March Offering supplies. Order today, please.

If the churches as churches will give \$100,000 the first Sunday in March, the \$250,000 is practically assured.

If anything prevents your church taking the offering the first Sunday in March, please see that it is taken the following Lord's day.

In a recent letter from R. D. McCoy, Tokio, Japan, he says: "The night school at Drake College has an attendance of 135, and excellent prospect for next term."

Please read "Make Me, Therefore, a Little Cake First," on the editorial page in this number of the *Missionary Intelligencer*, before taking the March Offering.

If you fail in your March Offering, feel that it is not only a personal defeat, but what is more significant, it is also a hindrance to our progress in heathen lands.

We received \$1,000 last month by bequest from the estate of B. L. Woodruff, of Waynesburg, Pa. This reminds us that our people should be educated to remember the Foreign Society in their last will and testament.

We are so far receiving more money on the Annuity Plan this year than last. We have two gifts of \$5,000 each and several smaller amounts. We are expecting more soon. Full information will be given upon application.

All signs point to an unprecedented interest in Children's Day, the first Sunday in June. We can furnish the missionary boxes and the Children's Day exercises now. We will be pleased to have your order. We will furnish these free of charge.

The Foreign Society has been compelled to borrow about \$40,000 at bank to pay the missionaries their salaries and to keep the work on new buildings in progress. This step was taken in the full confidence that the churches would do their full duty the first Sunday in March. This is the largest sum we have ever before borrowed at bank at any one time.

We are encouraged over the outlook for the Female Christian College in Tokio, Japan. Money is being received daily for that purpose. Let the friends everywhere join with a personal offering. It requires \$20,000. R. A. Long will give \$5,000 if \$15,000 additional is secured. Please help and help now. The regular offerings can not go for this purpose. They must be used in the support of the missionaries.

Stephen J. Corey assisted President A. McLean in the Foreign Missionary Rallies during January. He is the secretary of the New York Christian Missionary Society, where he has served with eminent success. That

Society generously granted the time. He made hosts of friends by his splendid addresses, his genial spirit, and boundless enthusiasm. His interest in Foreign Missions is intelligent and abiding.

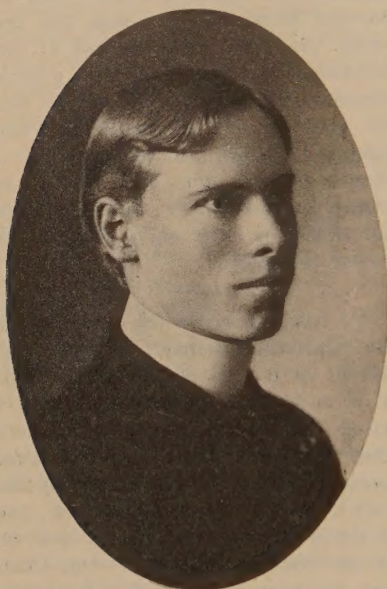
Among the Southern Baptists there is quite a number who give as much as five or six hundred dollars each for Foreign Missions. One man has proposed that the mark be set at five thousand. He has given that amount himself. He says it will not be long till gifts of five thousand and fifty thousand dollars will be common. It should be so. The fact is, the increase in missionary offerings does not begin to keep pace with the increase in wealth.

We have received the first copy of the "Christian Helper," in Hindi, published by our missionaries in India. It is a small ten-page paper and is dated Jubbulpore, December 22, 1904. Also the first copy of a Sunday-school Lesson Leaflet, in Hindi, dated January 1, 1905. These publications help to mark the beginning of a new era in our work in that land. Our Christian brethren must have some means of communication and of instruction through the printed page in far away India.

So many say, "I can do so little; my gift is so small that it is not worth while." No greater mistake could be made. It is worth while. Speaking of the members in the body that are more feeble the apostle says these "are necessary." The body would be maimed and incomplete without them. Each member has its place and its function. It is precisely so in the body of Christ. It is compacted by that which every joint supplieth. God is not unrighteous to overlook or to forget any sacrifice for the sake of the kingdom.

A man who gives five thousand dollars a year for Foreign Missions attributes much of his love and zeal to the earnestness and fidelity of his pastor. Wherever large gifts are made regularly it will be found that some godly minister has done his duty. He has led his people to whom he ministered. George Darsie preached a ser-

upon it, there will be no question as to the outcome. We have single congregations that could give the whole amount, and by no means impoverish themselves. Indeed, we have many individual members who could enrich their own lives, bless their families, and help to encourage the whole religious world by giving a quarter mil-



Mark Peckham.

Mr. Peckham is a graduate of Hiram College. He is now teaching at Kirksville, Ky. He has been appointed a missionary to Havana, Cuba, and will go to his new post of duty next September.



Miss Stella Walker Lewis.

Miss Lewis has recently been appointed a missionary of the Foreign Society. She is now a student in Kentucky University. That institution will support her on the foreign field. Her home is near Stanford, Ky.

mon on Foreign Missions, and one of his hearers went home and added a codicil to her will giving the Foreign Society thirty thousand dollars. Had he been silent that money would not have been used for the support of the Lord's cause in the regions beyond.

If every church will give the first Sunday in March as if the success of securing the whole \$250,000 depended

upon it, there will be no question as to the outcome. We have single congregations that could give the whole amount, and by no means impoverish themselves. Indeed, we have many individual members who could enrich their own lives, bless their families, and help to encourage the whole religious world by giving a quarter mil-

lion dollars, and then, they would still have more left than they need.

Just because a church is small and poor and weak it should have a share in the evangelization of the world. It is only by doing the will of God that it can hope to grow into wealth and power. The truth is, no church can afford not to help. Many churches are weak and sickly and many sleep, simply because they did not learn this.

Their candlestick was removed; their light went out in darkness. Wherever two or three meet to worship in a private home or in a barn or under a tree, they should do something for the advancement of the kingdom. If they honor God in this way he will honor them by causing them to grow and flourish.

In every church the aim should be to enlist every member. The youngest and the poorest should have a chance to give. Each one should know that the Lord needs and solicits his help, and will not despise it because it may seem small to those whose duty it is to collect the offerings. In God's sight the offerings of the poor may seem much larger and may be far more richly rewarded than the gifts of the rich and prosperous. The claims of the work should be driven home to every heart and conscience. An envelope should be placed in the hand of every member of the congregation. If all could be brought to contribute the aggregate would be more than twice what it has ever been.

Christianity and commerce go together, Christianity helping commerce. Not that our missionaries go out for that purpose—they do not barter life for gold. They give life freely, that men whom they did not know, of another language and another race, may by and by wear the immortal crown. But wherever their errand is, and wherever their teaching is felt, there the way is opened for a widening commerce. Intensity of conviction carries them where the commercial agent gladly follows, but would not lead. Who opened Africa? Moffat and Livingstone, Christian missionaries. Who opened the interior of China? Christian missionaries. Who were first in New Guinea and New Zealand and the Cannibal Islands of the Pacific? Everywhere Christian missionaries;

and the commercial agent follows after. So Christianity helps commerce everywhere and Christianity has the right to expect commerce to help and not hinder.

During January, President A. McLean made one of the most remarkable missionary campaigns in our history. He conducted twenty-one missionary rallies in Illinois, Iowa, Kansas, and Missouri. Besides he spoke to different churches between rallies. A vast amount of missionary literature was distributed. He sold 271 first-class missionary books besides a number of missionary maps, and also took a large number of new subscriptions for the *Missionary Intelligencer*. His great speeches and unconquerable leadership is an inspiration to all who come under his influence. Many believe him to be one of the strongest missionary advocates in modern times. To this cause he has unreservedly devoted his life. Under his incomparable leadership and wise judgment the Foreign Society has grown to be a world power. His faith and hope and courage and industry is a constant challenge to a larger and purer life. In a convention, before a body of students or in a missionary rally he has no superiors and few equals.

The Chinese move slowly, but they move. The following account of Timothy Richard illustrates this truth. Thirty years ago he slipped through the gate of Ching Chou Fu and took his abode in a native inn. The news spread rapidly that a stranger had come from the Far West. In the twinkling of an eye every tea-house and market-place were buzzing with the most absurd stories of the "Ocean Devil." Wherever he went crowds dogged his steps, and curses rent the air when he passed. Last July he entered the same city. Word of his coming had been published far and wide. The officials inquired as to the hour of

his arrival. When he alighted from the train a number of mandarins were there to do him honor, while the rest sent their cards and welcomes. His ingress was in the nature of a triumphal march; the district magistrates from all parts of the Prefecture came to meet him; the commander-in-chief of the native troops in Shantung made a special trip from Wei Hsien, forty miles away, to talk with him; and the governor of the province telegraphed his wishes that the honored missionary should visit him in his own capital. The common people were talking about this "Prince from the West," whose white hairs indicated the patriarchal age of 700 years. Thirty years ago, Dr. Richard was a "red-haired devil;" to-day he is a "Venerable Prince." Whatever may be said or thought to the contrary, the gospel is running and spreading and conquering in China. Its conquests far exceed anything the pioneer missionaries dared to ask or even imagine.

His Last Request.

Matt. xxviii, 18, 19; Acts i, 8.

His last request—wilt thou still say him "Nay?"

The night draws on, and swiftly wanes the day.

And many are the sheep that, far astray,

The mountains roam.

His last request—e'en now the harvest fair

Is white with grain, but laborers are rare.

Dost thou not wish in their blest work to share,

And sheaves bring home?

His last request—hear'st not the heathen sigh,

Nor heed'st the prisoner's chains and bitter cry,

"Come over now, and help us ere we die.

O, bring us aid!"

His last request—dost thou not hear him plead

When his true servants tell how sore the need?

Canst say thou lovest him, yet pay no heed?

Art thou afraid?

His last request—upon thy listening ear

The summons falls—ah, me, year after year,

For him thou countest still the cost too dear.

He died for thee!

His last request—he waiteth day by day;

Souls sit in darkness, knowing not the way.

He asketh thee to go—wilt thou answer "Nay,"

Or "Lord, send me?"

—M. Macpherson, in the *Missionary Gleaner*.

Thy Kingdom Come.

"The earth shall be filled with the knowledge of the glory of the Lord, and the waters cover the sea."—Heb. xi, 14.

Thy kingdom come—on bended knee

The passing ages pray,
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong;
And for the everlasting right
The silent stars are strong.

And lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near—

The day in whose clear, shining light
All wrong shall stand revealed;
When justice shall be throned in
night,

And every hurt be healed;
When knowledge, hand in hand with
peace,

Shall walk the earth abroad—
The day of perfect righteousness,
The promised day of God.

March Offering Talk.

The pastor whose church does not make an offering is a poor stick.—J. R. Ewers.

Interest in world-wide missions is the salvation of the church.—L. T. Foulders.

Our apportionment is \$40. We have set it at \$50.—Paul H. Castle, Chambersburg, Ill.

The right of a church to live is demonstrated by its interest in missions.—R. W. Abberly.

We hope to make our March Offering four times what it was last year.—L. E. Chase, Armington, Ill.

We are poor and in debt, but we will raise the amount you suggest.—D. A. Drake, Hitchcock, Okla.

There is no heaven for me if I shrink this work of Foreign Missions.—W. H. Rogers, Swampscott, Mass.

Hope to more than meet apportionment this year. Double it if possible.—O. O. Faulkner, Quanah, Tex.

Our increase depends upon the decrease of our pocketbook. Let us decrease.—F. L. Moore, Galena, Kans.

A wealthy brotherhood ought easily to raise a million dollars for Foreign Missions.—D. N. Gillett, McLean, Ill.

I am planning more vigorously than ever before and hope to exceed our apportionment.—Herbert Yewell, Uniontown, Pa.

To be deprived of fellowship in missions would be the greatest calamity that could befall us.—W. M. Taylor, Chatta, Tenn.

You have asked us for \$30. We will try to make it \$50.—W. T. McLain, Lawrence Avenue, Wichita, Kan.

Apportionment received. Will reach it. Expect to double it. May send three times as much.—R. E. Rosenstein, Chanute, Kans.

Our pastor says he is going to try to reach the apportionment, and I expect he will succeed, as he is a wide-awake man.—Lina O. Jennings, Enon, Va.

Hundreds of our churches could quadruple their offerings and then hardly feel the amount given. We rejoice to know that there is a growing feeling that the churches are not giving a tithe of what they ought to be giving.

I am going to do all I can for the March Offering in the way of raising money. I expect to solicit every member of our church, and think I can get a better offering that way than any other.—William A. Van Wormer, Roanoke, Ind.

There is no church heré, but as a disciples of Christ I will do all I can among the scattered disciples in this place.—Wm. McCartney, Raleigh, W. Va. This is the spirit that will hasten the evangelization of the whole world. Let us have more of it not only among scattered disciples, but where we have organized churches.

The dead-line for preachers is determined by their relation to the missionary enterprise. This is true also with individual believers, churches, and denominations. An enlarged interest on part of preachers of the gospel will mean an enlargement of gifts from their congregations. Facts, not sentiment nor romance, must be the basis of this enlargement.—James N. Crutcher, Chillicothe, Mo.

OUR PORT ARTHUR.

Port Arthur has surrendered to Japan for the second time. In both cases there was gallant fighting, unswerving loyalty, and an almost indescribable sacrifice of life and property.

Our Port Arthur is the task of securing a quarter of million dollars for Foreign Missions. We have been in the siege for nearly two years. We have an army numbering more than a million stationed in about 8,000 churches. The forces are well housed, well clothed, and well fed. Indeed the commissary department is exceptionally good. They are under fair discipline. True, they are not accustomed to very hard fighting with the foreign foe. This, however, will insure large reserve forces for the final assault.

It is hoped the decisive engagement will begin the first Sunday in March, 1905. Word is being sent all down the line. Our whole army is in good trim. The forces have been mobilized for the final effort. Encouraging reports come from every division.

We must literally storm the fort—\$250,000, March 5th. No member, no preacher, no church should break rank for any reason whatever. It is a time for courage, a time for honorable service, a time for great things. The missionaries on the field are anxiously waiting results. The schools, colleges, hospitals, and orphanages under our care watch the results with no little anxiety. Missionaries under appointment to go out, if the receipts will justify, next September, are also interested spectators. The eyes of the religious world are upon us. They are studying our own interpretation of what we mean by "our plea" as it relates to the evangelization of the world. Our churches that have been doing a generous part of the work for some years are anxious to know what tardy congregations will do now.

It is a time of world-wide suspense. The results have no mere transient significance; it is a tremendous opportunity. The results of this offering will tell on generations yet unborn. It will tell upon the immediate transformation of the whole Far East, as well as upon the redemption of all the lands where our messengers have gone.

We beseech the churches to do their best; to break all previous records in their gifts; to go far beyond what is asked of them; to solicit an offering from every member. We ask the preachers and churches to throw themselves unreservedly into the March Offering.

We are living in stirring times. The world is all astir as never before. Nations are in commotion. Empires stand in nervous suspense. Above the roar of battle the God of nations reigns. The gospel is to solve all unsolved problems. There is but one question and that is the gospel. There is but one duty of the church, and that is to *preach* the gospel.

Let us win a triumphant victory March 5th by taking our Port Arthur!

“MAKE ME THEREOF A LITTLE CAKE FIRST.”

In the time of famine Elijah was told to go to Zarephath, for the Lord had commanded a widow there to sustain him. Coming to the gate of the city he saw the widow gathering sticks, and said to her, “Fetch me, I pray thee, a little water in a vessel, that I may drink.” As she went to fetch the water he said, “Bring me, I pray thee, a morsel of bread in thy hand.” The widow replied, “As Jehovah thy God loveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse; and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.” Elijah said, “Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and afterward make for thee and for thy son.” This demand may wear a harsh and selfish aspect; but it was not that. The prophet of the Lord sought to test and to develop her faith. He added, “For thus saith Jehovah, the God of Israel, ‘The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth.’” The widow believed God and obeyed the will of his servant, and she, and he, and her house, did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spoke by Elijah.

The thought in this story that needs emphasis is found in the words, “Make me thereof a little cake first.” There is an axiom to the effect that self-preservation is the first law of nature. That may be true; but if so the question arises, “What method shall be employed in preserving ourselves?” Our Lord taught us not to be anxious, saying, “What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?” God knows that we have need of all these things. If we seek first his kingdom, and his righteousness, all these shall be added unto us. By complying with the prophet’s command the widow saved her own life and that of her household, and secured the blessing of God. Had she and her son eaten their morsel alone they would have perished in the famine.

There is a lesson here for the individual Christian. A child of God is not to put his own claims first; he is to recognize the priority of God’s claims. God is not a beggar asking alms or the crumbs that fall from our tables. He is a preferred creditor. We are stewards of his manifold grace.

What we have we hold in trust for him. We can not honestly use trust funds to gratify the lust of the flesh, the lust of the eye, and the pride of life, while we give our leavings to assist his work in the world. We are living in a period of unprecedented prosperity. We are in graver peril than were the people in the prophetic age from "pride, and fullness of bread, and abundance of idleness." What were considered luxuries a few decades ago are necessities now. More than ever before is there need of extraordinary stress being laid on God's claims, because they are anterior to all other claims of fashion and society and appetite and variety. They are of superlative importance. Mrs. Bishop has well said that our scale of living is constantly rising. "We decorate our lives till farther decoration becomes impossible. Our expenditures upon ourselves are enormous." We are not any more comfortable or any better off on account of our extravagance and riotous living than we were before. As a matter of fact, we are not so comfortable or so well off. With the clamorous demands of self and the world the call of God for his rightful share first is apt to be ignored or forgotten, or all manner of ingenious excuses are invented to silence the reproaches of enlightened consciences.

There is a lesson here for the churches. Many congregations feel that they must have elegant buildings, and elaborate furnishings; they must have rich frescoes and pipe organs and costly music. When they have provided themselves with all that they need to eclipse and outshine their neighbors, and have had a good long breathing spell, then they may do something to give the gospel to those who are living and dying without God and without hope. That is a reversal of the divine order. God's law is, "Make me thereof a little cake first." The apostles evangelized the Roman empire without a choir or a pipe organ or even a church building. The great commission was given to eleven men who had no money and no credit and no social position. These men put the Lord's work first, and because they did they were able to kindle the fires of the faith that burned down to the water's edge all around the Mediterranean, and remade the Roman world. It is well to have convenient and comfortable homes of worship and such other facilities as the people of God need to serve God acceptably. But every dollar spent in a vain show is a dollar of trust funds misappropriated. In one of our cities there is a Negro church that meets for worship in the basement of a building belonging to other people. That church supports a missionary on the foreign field. That church has made a little cake first for the Lord, and to that church he will say, "I was hungry, and ye fed me."

The world will never be won to Christ by gifts from our pin-money. The missionary enterprise is belittled and put on a wrong basis when Christian people are asked to save a nickel or a dime from their cigars or from their chewing gum or some other luxury. The Lord's work is, or should be,

our first concern, and it should be provided for first. After we have done that we can minister to our own needs. Our Lord did not give that which did not cost him anything. Though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. He gave himself. The servant is not greater than his Lord; the pupil is not above his teacher. It is enough for the servant that he be as his Lord, and for the pupil that he be as his teacher. Plain living and high thinking and large giving should characterize the followers of him who said, "The foxes have their dens, and the birds of the air have their nests; but the son of man has not whereon to lay his head." If we believe this we can easily see that luxury and magnificence and elegance while the world is perishing in its need and God's work languishes, are out of place. In a public address a speaker intended to speak of the "embellishments of human life." By a slip of the tongue he called them "embezzlements." He spoke more wisely than he intended. Our Lord says, "Seek first the interests of the kingdom;" "Make me a little cake first." He does not ask for the broken fragments that remain after we have eaten to satiety; he does not ask for our cheese parings and pork rinds. We have no authority for putting that last which he puts first, or treating that as least which in his estimation is greatest.

The evangelization of the world is delayed because Christian people put the emphasis in the wrong place. We spread a banquet for ourselves. We fill ourselves up to the throat with all that we desire. We gratify every appetite and every taste and give to carry on the Lord's work what we never miss and never feel. All the believers in the United States give five millions a year for world-wide missions. This is a paltry amount for the richest body of people on the globe to give for the greatest work on earth. There are single individuals who could give the whole amount and not know it. Because the primacy of God's claims is not recognized we do not honor him with our substance and with the firstfruits of all our increase.

The widow of Zarephath did as she was told, and she never lacked. Is not this the teaching of the word of God everywhere? If we will honor him, he will honor us. When a little band puts his claims first and meets in an upper room or in a parlor or in a shop, its success is relatively greater and its joy completer than when it has every comfort and every convenience, and lacks the consecration and self-sacrifice of the earlier times and the simpler equipment. In many a cathedral with all its appliances: there are few conversions and little spiritual joy. The worshipers attend on Sunday morning, and suffer an artistic performance. But the hunger of the soul is unfed and its thirst is unslaked. In earlier days, when the claims of Christ were given their rightful place, they said, "This is none other than the house of God, and the gate of heaven."

There are those who make the Lord's cake first. One of the greatest religious leaders of modern times was asked to make a return of his plate

to the government. He said he had four silver spoons, and that he would buy no more while so many around him were in need of bread. An illustrious Christian soldier gave his fortune and melted down his medals and gave the gold. A man with an income of \$10,000 lived on \$1,000, and gave the remainder. A teacher lives on half her salary and supports a substitute with the other half. Suppose all did so, the kingdom of God would come in a day.

THE PASTOR AND MISSIONS.

The pastor is the pivotal man in the world's evangelization. More than any other, he holds the key to the situation. The imperative need of the cause of missions at the present hour is an awakened and enkindled pastorate. Make all the pastors missionary in spirit, and the church would instantly catch the contagion. A missionary pastorate will give us a missionary people, and a missionary people will give an overflowing treasury, and nothing else will. The pastor is required not only by the true church, but by the Lord of the church, to take the collection for missions, and to see that it fairly represents the ability of his congregation. There are pastors who regard the handling of finances of any kind as beneath a true minister's dignity. They have forgotten that Jesus once "stood over against the treasury," that he immediately honored that man with a visit who told him that he gave the half of his goods to feed the poor. The church has its rich men. They are numerous, and would be more generous in their support of missions if they had the inspiration of a missionary pastorate.

They need this inspiration, for large and generous giving would enrich these givers spiritually more than they can ever enrich the church. The missionary pastor is called of God not alone to take the collection, but to make missionaries, and to create on the earth a missionary church. His commission reads, "Go teach all nations." If every church is not a missionary church it is because the minister has not properly used his teaching office. He may have such a church if he will patiently and persistently urge upon his people—

First, the imperative obligation of heart growth along missionary lines. Such heart growth requires wholesome food. It must feed and feast on missionary information. Every pastor can give this missionary information to his people.

Second, the cultivation of the wider vision. One must fall in love with the world to be possessed with the missionary spirit. Christ's dream was of universal empire, and should our vision be less extended?

O, for a missionary pastorate worthy to wear the mantle of its missionary Lord—a pastorate which shall create throughout the earth a missionary church, and fire it with a deathless purpose to bring the world to Christ!—*Missionary Review*.

WHO CAN GO AS A FOREIGN MISSIONARY?

G. L. WHARTON.

That the number who can and ought to go into the foreign mission field is limited, all will admit. How limited that number is I do not think Christians generally realize. A better understanding of this will be helpful. Let any one attempt even for one year to increase the number of missionaries who will actually go into the Regions Beyond, and he will have a new vision of this matter. I will make my meaning clear by relating some of my own personal experiences during the past two years.

1. I will introduce to you a talented young man. He is a graduate of a university. He is pastor of a wealthy church, and is a popular pulpit orator. He has had a burning desire for several years to enter the foreign field. His wife is an accomplished, cultured lady, but she absolutely refuses to leave America. More than one young preacher has told me that this was his limitation. I do not judge such wives. I state a fact. Such limitations exist.

2. Not far away is another young man who is ready for the foreign field. He is well qualified. His wife likewise is well equipped in head and heart, and greatly desires to give her life to the foreign work. She has spent years in careful study and preparation. She goes before the medical examiner of the society and fails to pass the examination. What a sore disappointment to husband and wife!

3. I know a man and wife in every way well equipped. They pass well physically, intellectually, and spiritually. They are ready and desirous of going to the foreign field. But they have aged and helpless father and mother whom to leave would be unchristian. Others have near relatives who are dependent on them for support.

4. A single young man is before me. He is pastor of a cultured, large congregation. He has first-class ability. He longs to go as a foreign missionary. He has failed to pass the medical examination. He told me that it was the greatest disappointment of his life.

5. A physician answered the call, and gladly said: "Here am I; send me. My age is thirty-five." That last sentence prevented his going. Most missionary societies refuse to send any one of that age. There are good reasons for it. The British Government refuses to appoint any one to the Civil Service in India who is over nineteen years of age when he passes his final examination, and it is a very stiff one. As a result, the Indian Civil Service is the finest in the world.

6. Lastly, here is a strong, able-bodied, good-hearted, earnest young man. He longs to go to the heathen world with the gospel. But his education is defective and inadequate. The foreign mission fields need and

must have well-educated young men and women of sound bodies. The above examples are real limitations. Any one can see that the persons who are of the proper age, who are healthy, who are well educated, who have no genuine limiting environments, are not very numerous. But of this comparatively small number a large proportion have no inclination to go to the foreign field. This service makes no personal appeal to them. This is the most serious limitation.

What shall we say to these things:

1. I believe with all my heart that every Christian minister under thirty years of age, every Christian student in college under thirty, every Christian man and woman wherever they may be whose age is under thirty, should at once find out whether any of the above six limitations apply to him or to her. I would have every one ask himself if God is not calling him to this service and opportunity. I would speak to every one in the language of the scholarly and devoted Ion Keith Falconer, who said: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the Foreign Mission Field."

2. I beg to say, further, that every person who is not hindered by lawful limitations should *press into the foreign field* until it is as well supplied as the home field with preachers. As long as there are ninety-nine preachers out of every hundred in the home field, or dismissing the terms home and foreign; as long as there are ninety-nine preachers in one country to one in other countries accessible, and as long as \$27 is spent in one country and in all others only \$1, there is at least very little here to remind one of, "Love thy neighbor as thyself." All the persons represented by the six classes above mentioned can do good service at home, and this fact will always give the home field a much larger force than can possibly go abroad.

3. Let it be laid to heart by all who love to see the kingdom come and extend in all the world, a new, strong, and moving appeal must be made for the foreign service. There is a scarcity of men. But let it be distinctly known that this appeal can not be made on the commercial basis. A young minister in his last year in college said to me, "Will you tell me how much the Foreign Society pays the missionaries per year?" I told him. He replied: "How can I afford to go? As soon as I graduate I can get much more." To all such I say this: The only answer I can give that meets your case and all such commercial questions is found in Phil. iii, 4-11. Paul was the first young man of Jerusalem. No young man of to-day has more in stock than had he when he squarely faced

Jesus and missionary service for him. Item by item he takes invoice. When all was summed up and balanced against a missionary career, he set it down as a minus quantity—less than nothing.

After more than thirty years' experience as a minister of the gospel of Christ, more than half of which has been in the foreign field, I want to record my undoubted conviction. Whatever the churches or missionary societies may pay or not pay, may do or not do, the spirit and meaning of an Apostolic Ministry is this: Christ must be preached everywhere at all hazard and at every cost of sacrifice. Whether by bonds or imprisonments, *it must be done*. Whether with pay or without pay, *it must be done*. Whether with our families or separated from them, *it must be done*. Whether by life or by death, *it must be done*. Such an Apostolic Ministry can restore an Apostolic Church that will preach the Gospel to every nation under heaven.

Jubbulpore, India.

A HIGHER VIEW OF MISSIONS.

H. C. GARRISON.

In one of Paul's messages to a church which he had planted he says, "Unto me who am less than the least of all saints, *was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.*" (Eph. iii, 8.) The striking feature of this statement is that he regards the work of preaching the gospel to the heathen world as a "Grace Given," a favor bestowed, an honor conferred upon him. From one standpoint he may regard it as a *duty*,—an obligation,—a debt,—"*Wo is me if I preach not the gospel.*" From another he views it as a *privilege*.

It is this higher view of the work of proclaiming the gospel to the heathen world that we need to take, and into it lead our churches. We shall not feel the pressure of the most powerful motive so long as we look at it merely as a duty,—a hard task laid upon the Church of Christ. We must lift it above the realm of mere obligation, and put it into the region of privilege, counting it, with Paul, an act of God's grace that this ministry was entrusted to us.

There was a time when the rudiments of a moral life must be enforced as duties. "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not commit adultery." But it is not a mere sense of duty now that restrains a well developed Christian from these crimes. We claim it as a privilege to be vastly above these things. Not stern obligation, but a sense of decency and self-respect holds us back.

There has been a similar history in our experience regarding most Christian practices. Prayer, Bible study, the Lord's Supper, the Lord's

day, church membership itself, were put into the catalogue of *obligations*, but we have put them down now among the *opportunities*. The grace of God manifested in them has become more conspicuous to our spiritual vision than the authority of God lying back of them. They are duties, but they are more than duties. They are duties to those who can see no higher, but they are privileges to those who have grown a little.

Precisely so is it with the evangelization of the world. It is rooted and grounded in perpetual obligation, but it reaches up into the sunshine of privilege. We have rightly emphasized the authority of Christ as the foundation underlying missions, but we have not sufficiently emphasized *the grace bestowed* in entrusting this work to us. Here is a fruitful, though a much neglected field. To make known unto the church the blessing God has for it through this ministry is to lay upon the human heart a powerful motive.

1. The Missionary Enterprise is one of God's methods of saving us from covetousness. By means of it he would come into fellowship with us in the use of our money and save us from the peril of riches. At this point where so many lives are broken (for "war has slain its thousands but covetousness its tens of thousands"), God seeks by this means to come near unto us with his saving grace. A church never grows in liberality till it grows in zeal for missions.

2. It saves us from other forms of selfishness. The individual or the congregation is in perpetual danger of becoming self-centered. The winning of the world to Christ leads us out of self. It enlarges our vision. It broadens our sympathy. It deepens our love.

3. It saves from bigotry and narrowness. It leads us to look upon all men with the larger sympathy of the Savior's vision. It brings us into a realization of what a high estimate God puts upon the value of a human being, which is the essence of Christian love.

4. It brings us into kinship with Christ,—into true fellowship with the Father.

To feel ourselves in possession of a great message which the world needs,—which will break like morning upon the world's night, which exchanges hope for the world's despair, which inspires strength where men are weak, which brings salvation to the souls lost, and then to feel an irresistible yearning to deliver that message,—what is this but "The love of Christ which constraineth us?" Is not God through mission work striving to plant and foster in our hearts that love which is to make us one with him? How could the Father bring us into fellowship with himself and make us like unto himself other than by taking us into this work with himself?

Danville, Ky.

ONE DOLLAR PER MEMBER.

W. F. ROTHENBURGER.

Unfortunately, the term "missionary" is not euphonious to every Christian ear. The great problem before every earnest preacher is, how to enlist every member of his church in what ought to be the greatest March Offering in our history.

A tabulated report of the religious world in the January number of the *Church Economist* affords subject matter for reflection. There are 477,080,158 adherents to the Christian faith. Confucianism records 256,000,000, Hindooism 190,000,000, Mohammedanism 176,834,372, Buddhism 147,900,000, the lesser heathen bodies 118,129,470. This places Christianity at the head of all religions, but with the astonishing fact still staring us in the face that little more than one-third of the race is Christianized.

Other reports show that there have been more converts to Christ in the last century than in the previous eighteen combined. In this religious drama, the Disciples of Christ have played no small part. Indeed, so unusual has been our growth, that Mr. Elliott, editor of the *Economist*, in referring to our body said, "The increase in its membership and influence is one of the marked features of the times."

The question arises, has our material outlay kept pace with our fervor? Making due allowance for possible imperfection in statistical comparison, note the report of the following bodies in the United States: The Presbyterians, with 1,094,908 communicants, contributed for all purposes, \$17,709,753 in one year, or \$16 per member. The Congregationalists, who have not gone on record as being overburdened with aggressive zeal, with 660,400 communicants, contributed \$10,043,533, or \$15 per member. While the Disciples of Christ, with 1,234,000 communicants (the figures quoted from the same report as the above), contributed \$7,462,105, or \$6 per member. It is to be understood that these figures are not a perfect criterion by which to judge our missionary activity in general, yet they may serve to show our general comparative liberality.

Granting that within our ranks there is less money, and that our brotherhood is yet in its childhood, the amount paid into the work is all together too small, brethren, to come from a people permeated with the aggressive and evangelistic fervor for which we are known. And while competitive missionary activity is by no means the highest stimulus toward larger gifts, we should never go on record as allowing our money to flow any less freely than our reputed zeal. Consistency logically demands, that those of us who have been pleading for the salvation of the race through the simple and primitive gospel, should either *stop* the plea or *start* our money. But since the plea is too effective to be ceased, and the money too necessary

to be withheld, every disciple of Christ needs to fall in line, or be lost in the greatness of a warranted and blessed enthusiasm.

Whatever may be our new plans or fresh stimuli, the greatest dynamic found among us will be a passion for the souls of men. This passion, which, beyond question, was the impelling agency in the lives of the greatest missionary heroes, naturally has its source in the Christ life. Then, if in every disciple there can be found an unreserved faith in Christ's proclamation, "I am the way, the truth, and the life, and no man cometh to the Father but by me," the hopes of the foreign board will be realized in a great offering. It is equally true that a wavering faith in the Christ as the only means of saving the remaining two-thirds of the race will rob us of our supreme stimulus.

The oft-heard contention that "evangelism begins at home," will be no less in evidence than in the day of our fathers, but even so worthy a cause may make us blindly selfish, and throttle our largest possibilities. As a fire without a vent will never produce a flame, so the church with only the home field as the object of its efforts, will never reach its most brilliant proportions.

The lack of visible and immediate results has always stifled the missionary activity of some. But Pierson's principle was true and wisely put when he said, "Because the remotest field brings the slowest returns, and the most destitute objects leave the least hope to tempt cupidity, missions to the heathen furnish the grandest opportunity we can enjoy for cultivating self-oblivion." Instead of a *quarter of a million* in March it ought to be a *million and a quarter—one dollar for every disciple*.

Ashtabula, O.

THE MARCH OFFERING HABIT.

O. G. WHITE.

The bulk of the money given for foreign missions is given by those churches which have the habit confirmed. Seven hundred churches which gave in 1903 did not give in 1904. They have no habit.

But the strong churches give every year. That is the way they get strong. The church is prospered in its work. The habit of giving in churches is like the habit of church attendance in members. Every preacher who knows his people can tell his attendance largely beforehand by the kind of weather. The fluctuation is among those who have no habit of attendance. He knows that if he can get there, that the ones who are the strength of his work will be there too. So our foreign office knows that the strength of the work is the bulk of churches that are habitual givers, and they do well to induce churches to get the habit; as the work is only permanently advanced by the number of habitual givers being increased.

A traveler stood above the storm in the Rocky Mountains. Around him were the eternal neighborhood of rugged peaks bathed in sunshine and peace. He looked at the storm rolling below him, and enveloped in the vapory billows he saw an object struggling against wind and rain. Suddenly an eagle emerged from the storm and shaking its wings free from the rain, with an exultant cry, flew away to its eyrie on the distant peak. When I see the eagle fly before the storm, defying the very elements, I know that it is not the first time those wings have been tried. They were first tried in flying from crag to crag, near their mountain home, until daily practice developed the habit, until now wings are for pleasure, and food, and for defense. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles." (Isaiah xl, 31.) The preacher who has a confirmed habit of taking the March Offering in March on the first Sunday, has risen above the storm, and is a neighbor of the mighty and the peaceful. While waiting upon the Lord "his strength has been renewed, and he has mounted up with wings as eagles." But the storm played around him on the way up. First the winds blew, when some talked contrary to his desire to take the offering; then it rained, when some well-to-do ones declared that the church had all it could do at home, and that they would not give; then it hailed some in the bad weather upon the day of the offering, and only the regulars were out; then it snowed some, when several of the officers were found to be against it. But the preacher has the habit and he mounts up with wings, as eagles, and above the storm he neighbors with the mighty ones. He and his regulars have fellowship with the eternal.

The first element in habit is desire. Unless desire is present no habit is formed. The second element is repetition. Desire asks again and again, and is gratified until repetition develops habit, which after confirmation is not easily broken. Closely connected with desire is knowledge. Knowledge of the pleasure and profit found in the object desired, and this knowledge is completed by repetition, when knowledge gives new force to desire and repetition is urged. Closely connected with desire, knowledge, and repetition is obedience. Experience develops laws, and obedience to them yields greater profit to desire. Repetition develops knowledge of these laws. Back of the March Offering habit is desire. Desire for the coming kingdom, for God, for Christ, for the conversion of men, for the streaming in of light where there is darkness. Back of the March Offering habit is repetition. This desire is constant and is gratified. It is soon found that wisdom was used in selecting March as the time, so as the desire is gratified we fall into the Society's ways. Back of the March Offering habit is knowledge, knowledge of the divine will. Knowledge of the great commission. Knowledge of the heart of Jesus Christ. Knowledge of the world's need. Knowledge of the Spirit's peace. Back of the March Offering habit is obedience.

Obedience to the laws of the gospel. Obedience to the commands of Christ. Obedience to the heavenly vision. Obedience to the heart of God. So in giving and being anxious to give, desire intensifies, knowledge increases, obedience brings blessings, and repetition develops into habit, and the will of God is done upon the earth "as it is done in heaven." The March Offering habit is one test of the loving church carrying in its heart the passion of the Lord.

The habits we now have are the indices of our present character, our present occupation, our present social standing, our present mental and spiritual strength. Here is a man who drinks and swears, while he loafs. Here is a man who wears a leather apron, his sleeves are worn rolled up, his face is smutty. If you had a door to hang would you ask him to do it? Here is a man whose hat is of the vintage of 1876, who wears a collarless shirt, his coat is buttoned, turned up around a shaggy beard, his suspender is fastened up with a nail. Does he belong to your social set? There are habits which denote the mental state. I look over a library card, and see that every book drawn is a late novel. How would you like to hear an essay from that brain on the reflex action of missionary activity? We learn the habits of our environment, the child is the product of his home, his town, his school, his church, his playground, and his mates. But only wooden men stay where they are put. The man who is going to do things, and get along, will likely get a new set of habits. He will be hunting new ones that will help him. The character of Christ's church is missionary, its occupation is missionary, and its spiritual strength is possible because the Holy Spirit is working in the church to the evangelization of the world. The church is never truly the church until it has caught the passion of the Lord for the saving of a lost world. When Christ's blood runs red through the arteries of his body, pulsated by a loving heart, in its love ceasing to beat for a moment that it might catch to its embrace every man who sins. I say when that blood runs warm, the church will be about the Master's business. How blessed in his sight must the churches be which have the March Offering habit. But what of the habit, that chills his blood and stops the flow. Let us set ourselves the task to develop them until they get the habit and get it good, and get it for all time. We must save them to their missions. We must save them for our Lord.

Baltimore, Md.

OUR NEW WORK IN CHINA.

A. E. CORY.

I had been in China but a few days when one of the older workers took me into his study and showed me his map of China. He was pointing out the places already established and the places where we hoped to have sta-

tions in the future. I remember that he pointed to a place on the borders of Honan in the extreme northern part of the province of Anhwei, some three hundred miles northwest of Nankin, and said, "This place is where our mission has looked forward to for so many years, with the hope of opening it." He spoke as if it still might be many years before the dream was realized. He had pointed to Bo Cheo, and how little did I think then that in less than three years how much the thought of that city would mean to me. It is the new station which our mission in China proposes to open and has already rented property and appointed the families of Dr. Layton and the writer to go there within the next year to live. China is so different from the home land, and Bo Cheo is so different from our other stations that it is going to be hard to get you to understand all of the conditions, but we will try. The people in the north are much more straightforward than those with whom our people have been working in these more southern cities. They will be harder to reach with the gospel, but when they are once reached they are the kind that make martyrs, of whom we had so many in 1900. The workers in Honan who are laboring near Bo Cheo say that it is their firm conviction that when those people once turn that they make as faithful Christians as are to be found anywhere in the world. Our mission has known of this great city and some of our workers have been going there on preaching trips for many years. I first visited Bo Cheo after the convention of 1903, when our mission had raised the cry of expansion and had called for the force to be doubled. Believing that this would be done we began to look for the best fields. Dr. Macklin and the writer went to Bo Cheo. I will never forget the impression that I had when I crossed the little river that divides the north village from the city proper, and we passed through one of the outer gates into one of the principal streets of the city. It is one of the busiest cities that I have ever visited in China. The city is most compact. On the first visit we were followed by great crowds who were curious to know why we came in foreign clothes, and also how we got into them before we came, for no one can be quite so curious as a Chinese crowd. We thought that we had brought a great plenty of tracts and Bibles, but we found that we had not nearly enough. They sold very quickly. We had not been in the city an hour until Dr. Macklin said, "We must have a mission here," and that conviction has grown from that time to this. We have all prayed that this might be given unto us, and at our convention this year, with the coming of some of our new forces, we determined to open it. Dr. Osgood and the writer went to rent property in October. That is always a hard task in China in a strange city, yet we found our prayers answered daily and many open doors. We found that the manager of the Li family's bank was a friend of our workers in Lu Chow, and I am sure the work of the faithful there helped us in this city to the

north. We succeeded in renting a building, which, from a western view, would not be called grand, but from the viewpoint of a Chinaman it is medium. There would be about twelve rooms of an American house, yet it is fixed so differently. Here and there are little court yards separating the rooms until it covers a space of 28 feet in width to 220 feet in length. It is in this native house that two families will live, in it we will have a dispensary, preaching-hall, reception-rooms for the Chinese, and other things which go with pioneer work. At a low estimate there are 100,000 people in the city, and it is situated in a great farming district. There is no greater mission field in the world than this one, and we enter it not thinking for a minute that two families are enough, for we believe, with Dr. Macklin, that there should be at least four families. We go to the north praying for equipment, homes, a hospital, but most of all for men. The rulers of the world are looking to China and saying this is the time to strike, and how many more times is this true in the kingdom of God. Our prayers are for men for this new and needy work, and we believe God hears.

Nankin, China.

OUR MISSIONARY FORUM.

Demand in America.

"In the last Missionary Intelligencer I saw that R. P. Anderson has started a paper in Christiania, Norway, called "The Old Paths," and has written a tract "Back to Christ." We should like to get these in the Norwegian language. There are many of that nationality here and some are interested."—Mrs. B. E. Utz, Spokane, Wash. This reminds us that one effective way to plant a New Testament church in our Northern and North-western country is to evangelize Norway. The people are pouring out of Norway into America. They can be more quickly evangelized in Norway than in America.

How We More Than Doubled Our Apportionment.

1. The subjects of the sermons for several weeks previous to the March Offering were chosen and the sermons prepared and delivered with this in

view. The subject that day was "Emulation Encouraged," when the speaker portrayed, with all the force and power at his command, what other churches were doing.

2. The poster, "A Quarter of a Million for Foreign Missions in 1904," was tacked over the pulpit where all could read it.

3. A Pastoral Letter and an envelope was sent to every member and a copy of the Missionary Voice placed in every home.

4. The amount given by the church for the last three years, together with the number and respective amounts of individual offerings in 1903, was given, and all were urged to grow in this grace as well as in all others.

5. The local press was freely used in giving facts about the Foreign Christian Missionary Society, and in announcing the March Offering.

6. All were requested to postpone writing the amount of their gifts on the envelope until after they heard

the sermon the first Lord's day in March. Immediately following that sermon each one was urged to do his or her full duty in this respect.

7. The themes discussed at the Sunday morning services, beginning with January 10th and ending with March 6th, were: "Winning Souls," "Am I My Brother's Keeper?" "Christ in Us the Hope of Glory," "The Way of True Greatness," "What We Should Read," "Church Finance," "Stumbling Stones," "Omissions," "Emulation Encouraged."—J. W. Holsapple, Greenville, Texas.

A Business Man's View.

The Baptists are a great missionary people. But very many of the Baptist churches make no response to the calls for aid. One of their business men says that this is a disgrace, and states that the responsibility rests upon the ministers, and alleges that the failure to respond is almost wholly due to them. Dr. Hobart, one of their ministers, commenting on this, says: "One needs but one minute's thought to see that no church would be without one contributor and one contribution if the pastor made one; and, further, that no church would be limited to one contributor if the pastor had the courage and the grace to put the collection-box on the table and say, 'Those who desire to help carry out the great commission, will find a channel here for their gifts,' and then put in his own. A pastor who could not do that in any church, no matter how hide-bound and soul-shriveled its 'dominating individuals' are, has not the leading qualities to fit him for that field. He will do better work where the stumps are out and the meadows clean, than he will clearing the land. I have been situated so that for twenty-five years I have been called upon to study missionary statistics, and I know many pastors. I have yet to find a case where a pastor

who loved missions (or who even worked for them without love, but from duty) did not get offerings from his church." This is not wild talk; it is sober truth. There is not a church in the land that does not have some members who are eager to contribute. Many take their money to the churches on the days for the offerings, expecting to have an opportunity to give; when the opportunity is not given, they sometimes send their offerings directly to the society.—C. W. Plopper.

The Opportunity in Japan.

The needs of the work in Japan take precedent over all other present demands upon the home churches. The past few years have been of greatest importance in the history of Christianity in Japan, and now the crisis is intensified tenfold. This crisis offers an unbounded opportunity. Christianity is on trial. Will the practical fruits under the severest tests commend it to the Japanese people?

In the face of the open door before us is it not criminal for us to withhold our gifts if by any sacrifice we can bestow them, and how much do we know of sacrifice? Only about \$210,000 for Foreign Missions, less than 20 cents apiece. Does that represent our appreciation of the sacrifice of Christ, our conception of discipleship? No, it only represents our pitiful failure. Shall we not make 1905 a year of real sacrifice, the beginning of fellowship with Christ in the ministry of self-denial?—Carl L. Green, Los Angeles, Cal.

The Work of the Foreign Society.

The work of our Foreign Missionary Society deserves the very high appreciation of our people. It has been most successful in presenting to the church a strong plea for foreign missions reinforced by a large amount of

instruction concerning foreign lands and the needs of heathen people. This is a permanent contribution to the progress of the cause.

The Society also has at all times maintained a high ground of appeal to the churches for funds in the prosecution of its work. It has not descended to low motives; but has uniformly held up the awful condition of heathen people, the power of the gospel to meet their needs, and the love of Christ as an all-sufficient reason for carrying forward his redemptive work.

Besides this the Society has handled

two and one-quarter millions of dollars with the utmost faithfulness, so that no one has had an occasion to suspect for a moment that the moneys contributed by Christian people for Foreign Missions were not most carefully guarded and wisely directed. The Society which thus seeks the highest objects in the progress of the kingdom of heaven among men, and faithfully guards every trust committed to its hands, is certainly worthy of high esteem and a most liberal support. — Clinton Lockhart, Drake University.

FROM THE MISSIONARIES.

CHINA.

Opening of Street Chapel in Chu Cheo.

With all the work of city preaching, village church supervision, the experiment of teaching some western subjects in a new school, the training of the native evangelists, Sunday-school, Y. P. S. C. E. work, itinerating, and the whole gamut of working a mission station; one might ask, and somewhat reasonably, why Chu Cheo should open a street chapel? We should be asking ourselves, but for the stern fact that the street chapel is a necessity, and one of the best agencies for the reaching of the masses with the gospel.

Chu Cheo has had enough preaching to make it a Sodom. The street chapel work here is not a discovery, but the natural growth of the work. Hitherto, we have had daily preaching at the front chapel connected with the city church. We have had also small rented halls in other parts of the town. These, however, have never been commensurate with the needs. Furthermore, now that the native helpers are beginning to exercise some self-reliance, and can attend, with our

supervision, to the out-station points, this splendid opportunity is opened to us to open a fine, large street chapel on the main street in Chu Cheo. The place is situate in the center of the busiest market, and is the best built house on the street. Entirely new, we have been able to make it a nice, clean, attractive place.

The opening services were held December 21st. There was a fine attendance and much interest. The neighbors were invited to a feast and some of them presented scrolls and red cloth and showed how warm they felt about it by sending off a small artillery crash of fire-crackers. To secure the good will of the people is a great thing.

Will you please pray that this new branch of the work in Chu Cheo may be abundantly blessed of the Lord, and that from its platform daily may be sounded out the word of life to this people who sit in the darkness and shadow of death. One of the saddest things about heathenism is that in it the masses are duped to think "they are the people and wisdom will die with them." It is our earnest hope that the street chapel in Chu

Cheo will be thronged day by day with those who are seeking the true way. Never were the opportunities better and never were we more ably equipped in this peerless service:

"Then I preached Christ: and when they heard the story,—

O, is such triumph possible to men?
Hardly, my king, had I beheld thy glory.

Hardly had known thine excellence
till then." —W. R. Hunt.

Kuling Observations.

Hermon P. Williams.

Kuling lies upon mountains once dotted with heathen temples, whose ruins are significant of the religious decadence of China. It is a Christian municipality planted in the heart of China, 4,000 feet above sea level. It is built up with neat stone cottages; it has well kept streets, bits of parking, sewerage, and police systems, a council house, and a community church. An annual land owners' meeting elects the council and considers heavier legislation; taxes are paid voluntarily,—but one man has defaulted, and he has since sold out. The population numbered over seven hundred this summer, of whom the larger part were English and Americans. The greater number were connected with the missionary communities of Central China. Church services were held almost every day; during one week a deputation from Keswick, England, rallied the people thrice, daily, for prayer, Bible study, and preaching. On Sundays the church was crowded; it is deemed necessary to build a much larger edifice; and six thousand dollars (silver) have already been subscribed for this work.

During the summer, missionaries come to Kuling from all Central China. They leave the withering plain, the suffocating smells, and the despiritualizing contact of heathen-

ism, to breathe for a time the fresh air, to drink the pure water, to put off the old man and to put on the new. The resort has been opened but a few years, yet has already demonstrated its value in saving the lives of the children and prolonging the years of the missionary's efficiency, as well as adding vigor to his work.

One meets many good and rugged characters in such a remarkable community. Griffith John goes there from Hankow. He came to this country forty-nine years ago, is now seventy-three years old, and like Caleb, his strength is still strong for the battle. He is optimistic, he has seen China change wonderfully in only half a century; and he believes that God is doing still greater things for the country. Pastor Kranz is there from Shanghai—a fertile writer of Chinese texts, supporting himself by his own means, and contributing besides, to every good work. Mr. Orr-Ewing is said to be very wealthy in England, but here he wears the Chinese queue and gown of a "China Inland" missionary. Mr. Warren, the strenuous man from Wuchang, who now and then swims across the great Yangtse to his appointments, was there, and preached a strong sermon on the Transfiguration. He is at the head of the Wesleyan divinity school; and itinerates also through the outlying districts, wearing the straw sandals of the Chinese coolie.

In Kuling it was our privilege to attend the convention of the Central China Mission (Foreign Christian Missionary Society) in the month of August. They are regularly organized as a missionary society; and hold an annual business convention with a carefully prepared program, extending over five days. Besides the new missionaries expected this fall there are thirty members to this society; two have just gone to the United States on furlough; four are on the point of returning from the United States; two

of the Shanghai station were not able to attend; twenty-three were present for the convention. We were struck by the earnestness with which they debated each question; the best interests of the work, again and again, appeared to be their highest motive

misplaced its confidence in Central China.

It is a pleasure to see that our missionaries are building permanently and well. They do not employ the influence of the "yamen," nor permit converts to ignorantly "flock" into the



Mr. and Mrs. Whang, an Ideal Christian Family.

Mr. Whang is interpreter at the German Consulate. He is a strong, influential Christian and preaches for us sometimes at the Christian Church in Wauking.

dominating all other considerations. They have under their charge five missionary stations (a sixth will be opened this year), two boarding schools, three hospitals, dispensaries, a printing plant, day schools, chapels, and extensive itineraries. To conduct this work and to administer wisely the funds necessary for its support, take a high order of wisdom and devotion. The Society at home has not

churches. It is remarkable how the prestige of foreigners, if unscrupulously used, can turn whole villages to a nominal but fruitless Christianity. Therefore great care must be exercised in so preaching and teaching that false motives will be discovered and errors dissipated. To-day the converts are numbered one by one; the time is preparing when they will come, sincerely, by hundreds.

In the grand company of missionaries that are preparing this day, our mission seems to stand well. Mr. Meigs is chairman of the committee of five that has done such valuable work in perfecting the romanization of the mandarin language. This will make the Bible accessible to millions of people who otherwise could not read it for themselves. Mr. Ware is on the Bible revision committee. Dr. Macklin is said to do as much work as any man in Central China, healing, preaching, translating. He is a powerful writer of tracts for the Chinese. Mr. Hunt and Mr. Arnold have few equals in the use of the Chinese language. So each one might be named for his special contribution toward the purposes of God's kingdom in China.

In August, at the Kuling church, was held the annual meeting of the "Three Years' Enterprise." This interest stirs one's very heart; I am sorry its appeal has not been given prominence and emphasis by our papers in America and among our churches. It is a proposition to set apart the last three years of this first century of evangelical missions in China as a time for thanksgiving and prayer throughout the world, and of special attention to the salvation of the Chinese nation. The appeal first contemplated a doubling of the missionary forces in the empire, before the year 1907, the centennial of Morrison's arrival. That feature was finally omitted because a few of the missions, for reasons that seemed to me quite unsatisfactory, could not consent to pray for an increase so large and definite. But other missions persist in so praying. And why not? The thing is reasonable. There are in round numbers, 3,000 missionaries in China now. Another 3,000 more is but a small levy of troops for the great kingdom of God to make. Every door in China is swinging open, by the hand of Providence. It is God's will

for messengers of the gospel to enter, and to enter now. It is right that we pray for these heralds of peace to be multiplied. And even now God is answering these prayers. The appeal was formulated last year. Already the Foreign Christian Missionary Society has opened a new mission of three members on the borders of Tibet, one new missionary has been sent to Central China, and ten more are to arrive this fall. In one-third the designated time we have made much more than the proportionate increase. This fact lends confidence that the Lord is indeed stirring his churches to double their missionary forces and to fairly meet the tremendous crises that is now impending in the Chinese Empire.

INDIA.

From the Missionaries.

G. L. Wharton, writing from Jubbulpore, India, under date of December 19th, says: "I have been here in Jubbulpore over a month. G. W. Brown and wife make me a good home. They are lovely and competent people. We are on a hunt for a suitable site for our college and mission press. The prospects before us are bright and the way is opening finely. We have been received into the circle of the Missionary Conference and have been invited to enter their fellowship. It is like coming home to be in India again, and the reception I have had is most gratifying. I hear only good from all our stations. The reports from the great St. Louis Convention are most encouraging."

E. M. Gordon writes from Mungell: "Mrs. Gordon has arranged for a 'Dorcas Class' to meet at the Bungalow. It is attended by some fifteen or twenty Christian women, all of whom seem to take a keen interest in the sewing class. I believe the work done is for the benefit of the poorer children in the community and the little garments are to be given out at Christ-

mas. Each week one of the women prepares a character sketch from the Bible, and I need scarcely add that with many forebodings and much nervousness, with flushed cheeks and beating hearts, these weekly addresses are delivered. I have not had the privilege of listening to one of these,

branches which are literally bending under the weight of the fruit. They all went home with an abundant supply of ripe guavas for their little ones. In addition to this Wednesday evening class, Mrs. Gordon has a choir practice with about twenty young people every Saturday afternoon. The hymns



Group of Bible College Students, Jubbulpore.

Behind is the row of one-room houses which they occupy. The names of the boys, beginning with the checked coat, are: Jangl, Haroon (Aaron), Suliman (Solomon), Darbari, Ijak (Isaac).

but I hear from Mrs. Gordon and Miss Marston, who are always present, that some of the character sketches have been very good. My personal concern with this Dorcas' Class has been limited to the giving of permission for the class to enter a Guava grove we have on the mission grounds. One Wednesday afternoon Mrs. Gordon, accompanied with some fifteen women, entered the grove and had a hilarious time gathering the guavas from the

for the coming Sunday are gone over, and, if time allows, some new songs are taught. On the same afternoon I have a class for all the Sunday-school teachers, and we all find it most beneficial, in fact, almost a necessity now, to go over the lesson for the coming day and to dwell on the points it will be well to emphasize. In addition to the four week-day schools already in progress, the government inspector of schools has been urging me to open a

fifth for the lowest caste boys in the town of Mungeli. We are making an attempt but can not yet say if this will be successful.

News from Jubbulpore.

The work in Jubbulpore has been considerably hindered by the plague. It has been raging in the city for nearly four months, and still shows no signs of abating. Perhaps not more than 25,000 people are left in the city, yet the mortality from plague is over 1,000 per month. Eight more young men were ready to come to our Bible Training-school, but as it was not safe for them to come they have not as yet been permitted to begin their studies. All the evangelistic work of our mission and that of the other missions as well had to be dropped here.

Brother Wharton reached here on the 11th of November. Soon after he began teaching one class a day to the young men who are already here. It is surprising that he has been able to retain sufficient control of the language, during his absence of five and a half years, to be able to do anything at all. The work in the Bible College is promising, and we hope to be in possession of our own property before long.

We are now just beginning our own publication work. I have hired a small press, and we are going to publish our Sunday-school and Christian Endeavor, and general religious literature with it until we receive the new press which a good friend at home has promised to the mission.

A few days ago I heard something from a station-master here which indicates how the reading of the Bible, and a faith in Christ, though it may not be strong enough to be called a saving faith, are spreading among the people. The station-master, a European, was in great trouble, and was alone for a few moments with a Brahman auditor of accounts who was ex-

amining the station books. The Brahman said to him, "I know that you are in great trouble, but take your Bible and read about your Christ and do what he tells you to do, and you will find comfort and all will be well with you. I believe in him." Yet he had not strong enough faith to give up his caste and become an open Christian. Doubtless there are many such in India.—G. W. Brown.

Shrines.

"What is this, mother?" the children ask. Our new camp is near a river and we have gone for a stroll down towards the water. On the bank is a large tree, and in one of the angles in the trunk where the big woody roots begin to branch out, a number of round stones have been brought and piled together without any attempt at order or beauty. It looks as though a number of children, having each picked up a pebble while playing in the river bed, had grown tired of them, and on reaching the top of the bank had carelessly thrown them together into this nook, and yet, evidently this is an idol, and it is this that the children are asking about. It is a worshiping place, I tell them, and worshiping places (or idols as we may call them, for the poor people believe that God is in these stones) are so common in every grove and under every green tree, almost.

Another idol, which is just across the road from where our tent is pitched, has been mended to-day. Let me describe it. There is a platform four or five feet high and about six feet square built of rough small stones. On top of this in the center is an erection like a tiny room, about two feet high, two wide, and one deep, and inside that, facing the road, is an ugly image carved in bas-relief on a slab of rough stone. The whole place was quite dilapidated when we just saw it this morning, the stones of the plat-

form having fallen away in several places, and the idol stone awry; but this evening the mending is all done, the stones have been built up again, the idol is straight and has had a new coat of red paint, daubed on to be sure, and so carelessly that it is all over the edges of the figure as well as on the figure itself, but the people seem to think it is all right.—Helen A. McGavran, Damoh, C. P.

PHILIPPINE ISLANDS.

Hard at Work.

Vigan is a city of some eight or ten towns and villages within a radius of four miles. It numbers 40,000 inhabitants. It is the see of the Roman diocese of Nueva Segovia, and is strongly anti-Protestant.

The Philippines have recently been aflame with the glory of Mary. This occasion was the jubilee of the promulgation of the dogma of her immaculate conception. In Vigan there was more demonstration than marked the anniversary of our Savior's birth. The imported American bishops have forged ahead as leaders in Mariolatry. In Manila the archbishop secured the governmental recognition of the jubilee day as a legal holiday.

The work in Vigan has opened auspiciously, with preaching and selling of scriptures. The chapel is in the lower story of the missionary's home. At the first meeting, December 25th, some seventy were present.

The word has already been preached to the people in Pandan, San Vicente, and Santa Catalina. In the latter place I was selling the gospel of Matthew in the market-place as fast as the books could be handed out, when the priest came up and ordered the people to be gone. Fearful of his power, they slunk away. However, I preached at them over his head for half an hour. He has publically burned some of the books. On returning to

the town after three days I had a very attentive audience, and sold a New Testament.

When the priest had dispersed the people at Santa Catalina, he followed me to San Vicente market. There he persuaded the people not to buy, but could not send them to their homes. So he had all the bells in the tower rung in a vain attempt to drown my voice. Afterwards he came and listened to the preaching.

Three days have been spent at Santo Domingo and at Puropingit, a fishing village in that jurisdiction. The people received us kindly. Last Monday at Santo Domingo we had a two-hour service in the plaza, and after dinner we went to the cock-pit and preached four or five times between the fights, selling a good number of gospels. In the evening a man invited us to preach in his house.

The next day, at Magsingal, we found the people gathered to brand their cattle. They thus keep a record of them and protect against theft. They listened gladly to the word and bought the books freely.

Two young men are with me learning how to preach and sell books. One, Numeriano Arrieta, though only eighteen years old, has already proved his efficiency. He is to a great extent responsible for our beginnings in Laguna province. The other brother is Eustachio Abaya. They will continue their school work with the opening term in January.

Aglipay, Obispo Maximo of the Filipina church, appears with a signed article deprecating the worship of Mary, as led by Archbishop Harty. Aglipay claims 3,000,000 adherents. He says in closing, "I need only call attention to the fact that it is notable and worthy of thought that no progressive nation or one that exerts any influence in this age is under the dominion of Romanism."—Hermon P. Williams.

NORWAY.

E. W. Pease, of Bergen, under date of January 17th, writes: I am doing as well as could be expected here in Bergen. There are many strange notions here. I was asked by one to come and pray for a well child that it might die so that it could not fall into sin like its father. We have a Sunday-school of about thirty. I have begun a little Sunday-school paper. There is nothing of this kind published in Norway. It is really too small, but I dare not risk the money myself unless the churches and Sunday-schools respond. I feel the need of better hall accommodations in Bergen. We could

do nearly double as much work if we had full possession. Now I only have certain hours a week and am much limited.

R. P. Anderson, Christiania, says: I recently visited Gjeithus and had a full house. We had a church there of twenty members years ago. They have not been visited for years and years, hence, false doctrines crept in, holiness people, etc. I am doing what I can to gain them. They want to come back. I was well received and was pressed to send an evangelist to hold some meetings. They have a large building of their own. Some of the members are my very good friends from the old days here.

CHRISTIAN ENDEAVOR DEPARTMENT.

A Happy Time.

Twelve boys are leaving us next week for their work in the Bible School, Jubbulpore. They are the best, and we shall miss them sadly. They need outfits of clothing, etc. Two boys left to-day for Mahoba, where their brides are awaiting them.



One of the Weaving Classes in the Industrial School at Damoh, India.

One will go to Jubbulpore School, one is in service here in Damoh.

Our boys have all had a very happy Christmas. They had a big dinner on our compound. Five sheep were killed

for mutton, besides the beef; three manuels of rice were cooked. The curry was hot indeed, and just to their liking. The boys have had holiday from school and work. They have been very good, and very happy. We have had several special meetings and one day of sports, etc. The general health is very good indeed. The weather is delightful. All the missionaries and their children are in excellent health. All have had a happy social time, and rejoice in the work of the church and the orphanage.—Mrs. Minnie H. Rioch, Damoh, India.

Endeavor Day.

Endeavor Day seems to have been a very stormy day in many sections of the country. Of course, this hurt the offering very much, and will necessarily injure the work unless the societies come to the rescue. If you did not observe the day, order supplies and do so yet. There is nothing in the exercise, "Redeeming the World," to prevent its use at any time. It would be interesting and

profitable to you. Notwithstanding the bad weather, we have some excellent reports from Endeavor Day. We mention the following:

"Our C. E. Society received much benefit from the Endeavor Day program."—Milton Center, Ohio.

"Our Society carried out your excellent program, 'Redeeming the World.' The educative value of the program is high, and that is what is needed here."—North Eaton, Ohio.

"Endeavor Day was a very enjoyable occasion with us. The program,

'Redeeming the World,' was well rendered. Our offering amounted to about ten dollars."—Central, Cincinnati, Ohio.

"We had the best meeting to-night we have had in months. We are grateful to you for the supplies, which benefited us so much. There were about six times the usual number present. The program was not tedious, but very inspiring. We pray that it did some good to those who do not know our Master. Our society will now welcome any news from Damoh, India."—West Mansfield, Ohio.

BOOK TABLE.

The Missionary Review of the World for January opens the new year with strong and readable articles. The statistical tables for the year show at a glance the comparative forces and results of work by the leading societies in all lands. It also shows the comparative totals between this year and 1903. "The Old Watchword for the New Year" strikes a powerful keynote and is followed by an able review of the past year. In this Mr. Robert E. Speer gives a rapid survey of the main events of the year in all the mission fields. This gives the basis for a subsequent article by Dr. Arthur T. Pierson, setting forth "The World's Outlook for 1905," the signs of hope and the danger signals. Another article, finely illustrated and extremely important is that by S. Earl Taylor, on "Missionary Exhibits and How to Use Them." Other subjects dealt with are, Tibet, China, Japan—showing fifty years' progress—Working Men, Junior Bands, the Philippines, Bureau of Missions, etc. Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, New York. \$2.50 a year.

Tamate: The Life Story of James Chalmers. By Richard Lovett, M. A. Fleming H. Revell Co. \$1.25 net. The life of Chalmers is here written especially for young people, and should be in the library of every Sunday-school and Young People's Society. The hearts of young and old alike will be thrilled by reading the wonderful incidents in the eventful life of this apostle to the savages of Rarotonga and New Guinea.

Heroes of the Cross in America. Young People's Missionary Movement, 156 Fifth Avenue, New York. Of Home Mission biography in popular and compact form there has been in the past a dearth. For this reason it is especially gratifying to receive from the press the new book, "Heroes of the Cross in America," by Don O. Shelton, who has written it at the invitation of the Young People's Missionary Movement. No one can read these life stories of five heroic men without receiving strong missionary and patriotic impulse, and being the better for having come into contact with such noble and purposeful characters.